

Prabuddha Bharata

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

MAYA—I

AS fishes playing in a pond covered over with reeds and scum cannot be seen from outside, so God plays in the heart of a man invisibly, being screened by Maya from human view.

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TWO are the occasions when the Lord smiles. First, when brothers readjust the chains which partition the family property, saying, 'This is mine and that is thine'; and secondly, when the patient is on the point of death, and the physician says, 'I will cure him.'

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ORNAMENTS cannot be made of pure gold, some alloy must be mixed with it. A man totally devoid of Maya will not live more than twenty-one days. So long as the man has body, he must have some Maya, however little it may be, to carry on the functions of the body.

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IF God is omnipresent, why do we not see Him?

Standing by the bank of a pool thickly overspread with scum and weeds, you will say that there is no water in it. If you desire to see the water, remove the scum from the surface of the pond. With eyes covered with the film of Maya you complain you cannot

see God. Remove it if you wish to see Him.

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AS soon as Maya is recognised, she flies away. A priest was once going to the village of a disciple. He had no servant with him. Seeing a cobbler on the way he addressed him, saying, 'Hullo! good man, will you accompany me as a servant? You will dine well and be well cared for; come along.' The cobbler replied, 'Reverend sir, I am of the lowest caste, how can I come as your servant?' The priest said, 'Never mind. Do not tell anybody what you are, nor speak to and make acquaintance with any one.' The cobbler agreed and accompanied the Brahman to his disciple's house. In the evening, while the Brahman was performing his evening worship, another Brahman came and addressed the priest's servant, 'Fellow, go and bring my shoes from there.' The servant, true to the behest of his master, made no response. The Brahman repeated his order again and again, but the cobbler moved not an inch. At last getting annoyed the Brahman said angrily, 'Sirrah! How darest thou not obey a Brahman's command! What is thy caste? Art thou a cobbler?' The cobbler hearing this began to tremble with fear, and piteously looking at his master said, 'O venerable sir, I am found out. I cannot stay here any longer, let me flee.' So saying he took to his heels.

OCCASIONAL NOTES

A corollary of Vedanta which we find constantly iterated in our scriptures is : "As a man thinks, so he becomes." Like other jewels of wisdom, this apothegm, apparently embodying a simple truth, stands at the head and is the outcome of a whole series of the deepest truths of life. We see this if we try to analyse it. "As a man thinks"—what does a man think? What *can* he think? A man is limited by himself. He is the product of his habits, experiences and purposes. He thinks as far as his limits allow. He can go no further. These limitations again are the result, primarily, of the tendencies carried over from his last existence, secondly, of prenatal influences and finally, among other factors, of the early associations, training and opportunities with which he started life. The series not only embrace the present life but stretch beyond into the past.

A man can think only what he has made himself capable to; in other words, as the sum-total of the forces of his life now stands; as he is. To be able to think, therefore, he has to be; his thinking a thing depends upon his being it. Hence the very first step 'to become' a certain thing, is to try and be more' than what we just now are.

To be more than we just now are. Is it not possible? We at any moment of our lives *are* what we can express of ourselves. It is beside our purpose here to discuss and fix the true limits of our potentialities. It will be enough to say that the potentialities of every man and woman are at least commensurate with the highest achievements of those we are accustomed to think as the greatest of human beings of all ages and

lands. Not only is the divinity of the soul a sacred fact with the Vedanta and with almost all the higher religions, but the truth of Emerson's teaching

"What Plato has thought he (every man) may think; what a saint has felt he may feel; what at any time has befallen any man he can understand.....A man is the whole encyclopedia of facts. The creation of a thousand forests is in one acorn; and Egypt Greece, Rome, Gaul, Britain, America, lie folded already in the first man." has again and again found corroboration in the thoughts and deeds of men.

Taking then, as basis, the proposition, that every man has the potentialities of being at least equal to the greatest of his kind,—the simple requisites for the movement upward, or as we have said, 'to be more,' being the consciousness of power in oneself to be different from what one supposes oneself to be and an understanding of the gradatory nature of progress,—we can correctly say, that of the ladder of progress, consisting of innumerable gently ascending steps, each man representing a certain mental and spiritual culture stands on a step, from whence he can, if he likes, pass on, without much effort, to the next higher one.

Even the least thoughtful would not be disposed to question the validity of the assertion that every man has the power to be a little different from what he is. Yet how few of us, Indians, think of this saving truth! If each of us were to begin by being a little more than we are, how soon would the mother-country rise again and take her rightful place among the nations! The problem of

problems before us, then, is how to awaken all our brothers and sisters to this simple fact, the only true gospel of salvation, that each one, however low or high one may consider oneself, possesses the power always to be a little more than what one is; that one can take a step up now with the power that one has; that one's limitations are solely and simply due to oneself and that one can push them just as far as one cares to take trouble for.

One way that suggests to us, of spreading this gospel is by each one of us who reads these lines taking it up now, at this very moment, and beginning to practise it: by trying to be more, by pushing our limits further afield, by increasing, deepening and improving the quality of our activity in all the details of thought and action which go to form our life. Are we prosecuting our studies? Are our services employed by another? Can we not take a little more interest in our work than we do, pay more attention to do it somewhat better and in less time? Very probably we shall find we can; discover room for improvement in our way of work if we look closely into it. We come in contact and have to do things with our relations, friends, equals and inferiors in position. Can we not be gentler, more respectful and sympathetic in our behaviour towards them than we usually are? Certainly we can, if we but watch ourselves. We understand the value of self-culture, of adding to the store of our knowledge. Do we study with an object? If we do not, we fail to reap much of the benefit that is due to us. Can we not improve the quality and widen the range of our reading, devote more time to it and read more regularly? We know we can. We realise the value of truth and honesty of purpose as controllers of our thoughts and acts. Do we let them sway us as far and as fully as possible? Are we conscious of any room in ourselves for a

more rigorous application of them? Then let us by all means take advantage of the opportunity and widen their scope as much as we can.

To wake up our sleeping powers, to make our potentialities grow into actualities, our ancient Rishis discovered some secrets. Among them are cleanliness of body and mind, continence, self-control and truthfulness. These not only act as tonics to weak characters, but are the healthiest foods for the growth of our best potentialities. The neglect of one or other of these is the cause of the failure in developing our powers. Nourished by them our potentialities grow apace and help us in raising ourselves above ourselves. The magical power of these secrets cannot be understood without practising them—so astonishing are the transformations they can produce. Let a man carefully cultivate them for a time and then set himself to an achievement which always seemed beyond him. He will be surprised with the result.

While every one brings these into practice more or less, every one can hardly be said to be loyal to them. With the many they are not ends; but if some end requires modification in any one or all of them, or even violation, it is done as a matter of course. Hence their futility. Tampered with, baffled and stunted they get little chance to establish themselves and none to bear. Only when one allows them to grow to the fullest, when one is prepared to and does faithfully remove from their way the obstacles that are likely to hurt them, can they give their best. Every one of us has room 'to be more' in respect of these and in proportion we grow them in us, we shall be able to unfold our powers.

Another supreme aid to 'to be more' is the practice daily for some time to retire into silence. The Hindu system of performing

religious exercises daily by oneself, offers this opportunity to all, but how few avail of it or know its use! The cause is not far to seek. The custom was planted in the soil of ignorance. The masses never had a chance of comprehending the inner purpose of this, or for the matter of that any other observance, taught them. And since custom, in spite of our fatuity for it, is not identical with the Almighty, it has been able only to do what was entrusted to it, namely, the perpetuation of the 'letter'. We cannot accuse it of killing the spirit that was not there to begin with, as the masses were never given it. What they had was mythology, or at best hopes of earning merit or enjoyment in another existence. The power of the soul, the divine essence that formed the real man, the fact that every being is an expression in matter of the One Infinite Self and hence has the inborn right and capacity of rising as high as its Source,—in a word, Vedanta, was always kept hidden under a bushel. And the world

is not unfamiliar either with the wonderful reasons generally adduced for so doing!

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To return to our subject. The inner purpose of the injunction to set aside some time every day for religious exercises is to retire into oneself, the only place where one can come closest to God. By the habit of daily detaching oneself for a time from the narrow and narrowing details of life, its heats and hurries, its sense-deep delights and no deeper discomforts, one can go back by degrees to the Broadness, to the Depth, to the Calm, that is one's Self. Thus in this attempt of coming close to oneself by the temporary cessation of clinging to little things and relaxation of hold on dolls and pets, by the absence for a time of the cloud of rage and passion darkening the mind, is uncovered the free and sunny atmosphere of the soul and our inner being-powers, our divine potentialities get a chance to raise their heads and grow.

EPISTLES OF SWAMI VIVEKANANDA

XIV

Extracts

511 DEARBORN AVENUE
Chicago
The 3rd March 1894

Dear—

I agree with you so far as faith is a wonderful insight and that it alone can save but there is the danger in it of breeding fanaticism and barring further progress.

Jnanam is all right but there is the danger of its becoming dry intellectualism. Love is great and noble but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony. Such beings are few and far between; but keeping him and his

teachings as the ideal we can move on. And if amongst us each one may not individually attain to that perfection, still we may get it collectively by counteracting, equipoising, adjusting and fulfilling one another. This would be *harmony* by a number of persons, and a decided advance on all other forms and creeds.

For a religion to be effective, enthusiasm is necessary. At the same time we must try to avoid the danger of multiplying creeds. We avoid that by being a non-sectarian sect having all the advantages of a sect and the broadness of a universal religion.

We preach neither social equality nor in-

equality but that every being has the same right and insist upon freedom of thought and action in every way.

We reject none, neither theist, pantheist, monist, polytheist, agnostic nor atheist ; the only condition of being a disciple is modelling a character at once the broadest and the most intense.

Nor do we insist upon particular codes of morality as to conduct or character or eating and drinking, except so far as it injures others.

Whatever retards the onward progress or helps the downward fall is *vice*, whatever helps in coming up and becoming harmonised is *virtue*.

We leave everybody free to know, select and follow whatever suits and helps him. Thus for example eating meat may help one, eating fruit another. Each is welcome to his own peculiarity, but he has no right to criticize the conduct of others because that would, if followed by him, injure him, much less to insist that others should follow his way. A wife may help some in this progress, to others she may be a positive injury. But the unmarried man has no right to say that the married disciple is wrong, much less to force his own ideal of morality upon his brother.

We believe that every being is divine, is God. Every soul is a sun covered over with clouds of ignorance, the difference between soul and soul is due to the difference in density of these layers of clouds. We believe that this is the conscious or unconscious basis of all religions and that this is the explanation of the whole history of human progress either in the material, intellectual or spiritual plane—the same spirit is manifesting through different planes.

We believe that this is the very essence of the Vedas.

We believe that it is the duty of every *soul* to treat, think of and behave to other *souls* as such, i. e., as *Gods*, and not hate or despise

or vilify or try to injure them by any manner or means. This is the duty not only of the *Sannyasin* but of all men and women.

The soul has neither sex nor caste nor imperfection.

We believe that nowhere throughout the Vedas, Darshanas or Puranas or Tantras it is ever said that the soul has any sex creed or caste. Therefore we agree with those who say "What has religion to do with social reforms?" But they must also agree with us when we tell them that religion has no business to formulate social laws and insist on the difference between beings. Because its aim and end is to obliterate all such fictions and monstrosity.

If it be pleaded that through this difference we would reach the final equality and unity, we answer that the same religion has said over and over that mud cannot be washed with mud.

As if a man can be moral by being immoral!

Social laws were created by economic conditions under the sanction of religion. The terrible mistake of religion was to interfere in social matters. But how hypocritically it says and thereby contradicts itself,—“Social reform is not the business of religion.” True, what we want is that religion should not be a social reformer but we insist at the same time that religion has no right to become a social lawgiver. Hands off! Keep yourself to your own bounds and everything would come right.

1. Education is the manifestation of the perfection already in man.

2. Religion is the manifestation of the Divinity already in man.

Therefore the only duty of the teacher in both cases is to remove all obstructions from the way. Hands off! as I always say and everything will be right. That is, our duty is to clear the way. The Lord does the rest.

Especially therefore you must bear in mind

that religion has to do only with the soul and has no business to interfere in social matters—you must also bear in mind that this applies completely to the mischief which has already been done. It is as if a man after forcibly taking possession of another's property cries through the nose when that man tries to regain it—and preaches the doctrine of the sanctity of human right!!!

What business had the priests to interfere (to the misery of millions of human beings) in every social matter?

You speak of the meat-eating Kshatriya: meat or no meat, it is they who are the fathers of all that is noble and beautiful in Hinduism. Who wrote the Upanishads, who was Rama, who was Krishna? Who was Buddha? Who were the Tirthankaras of the Jains? Whenever the Kshatriyas have preached religion they have given it to everybody and whenever the Brahmans wrote anything they would deny all right to others. Read the Gita and the Sutras of Vyasa or get some one to read them to you. In the Gita the way is laid open to all men and women, all caste and colour, but Vyasa tries to put meanings upon the Vedas to cheat the poor *Shudras*. Is God a nervous fool like you that the flow of his river of mercy would be dammed up by a piece of meat? If such be He, His value is not a pie!

Hope nothing from me but I am convinced as I wrote to you, and had spoken to you that India is to be saved by the———.So you young men of———,can dozens of you become almost fanatics over this new ideal? Take thought, get materials, write a sketch of the life of Ramakrishna, *studiously avoiding all miracles*. The life should be written as an illustration of the doctrines he preached. Only his,—do not bring me or any living person in that. The main aim should be to give to the world what he taught and the life as illustrating that. I, unworthy though I am, had one commission, to bring over the casket of jewel that was placed in my charge to———,and make it over to you.

Think of me as one who has done all his duty and now dead and gone. Think that the whole work is upon your shoulders. Think that you were, young men of———, destined to do this. Put yourself to the task. Lord bless you. Leave me, throw me quite out of sight. Preach the new ideal, the new doctrine, the new life. Preach against nobody, against no custom. Preach neither for nor against caste or any other social evil; preach to let, “Hands off” and everything will come right.

With my blessings on you all my brave, steadfast and loving souls,

Yours,
VIVEKANANDA.

EDUCATION IN THE ZENANA

THAT to-day we find many invertebrate, irresponsible creatures, among our women who act almost as automatons, who are deluded by mistaken standards, and crude notions of feminine excellence, and whose existence seldom suggests feelings that strike deep notes or reveal the presence of character in the true meaning of the term, is due among other causes to the life which they are compelled to lead, without the light of

education, confined in the zenana from birth to death, and fettered by the laws of the community. They cannot acquire that strength of character on which great resolves are built, and their thoughts naturally turn on things calculated to excite emotions. Only negative qualities are regarded as the cardinal virtues of the sex. In a strong nature, flexibility, love and forbearance are god-like qualities, but what a different aspect they

assume when they indicate subjection: flexibility, which means tacit agreement however intense the real disagreement—affection, the support of weakness that loves because it wants protection, and is forbearing because it must silently endure injuries.

As a consequence, women are content to be treated like subservient beings, as if they were in a state of perpetual childhood, unable to stand alone, instead of as human creatures who together with men, should live to unfold their endowments, conscious that beauty of character springs from the mind. Girls are taught from an early age that establishing themselves in marriage is the supreme object to be striven after, and all the faculties of their mind are to be cultivated as they respect her dependence on man. When a husband and son are obtained, the goal is reached, and they rest contented with such prizes in the world's lottery. By their anxiety to inspire affection only, it tends to render them helpless. Love is a divine element in us, not a human property to be given or withheld at the pleasure of our parents. Love which ought to purify the heart and call forth all the adolescent powers of young men and maidens, to prepare them to discharge the duties of life, is now sacrificed to premature marriage.

In contemplating the result of the zenana system, can we truthfully say that it has been productive of good to our women? Do we find womanhood loom very heroic or divine in this age? Far from it! The presentations of womanhood are often the foolish mother trying to screen her children from all knowledge of the world: strange limitations, which are surely traceable to the narrow life to which she herself is subjected. Men have various occupations and pursuits leading out to the greater highway of life, whereas, women restricted to four walls, under the benumbing influence of thoughts constantly employed in one direction, obtain little variety—and

have no noble employments to raise them above their whims and fancies. What meets the demands of some girls, fails to satisfy the cravings of others, for we find differences of taste and ability, yet they are all brought up on the same pattern, under the same regime, instead of each one being true to her own nature, when the monotony of society would yield to a delightful distinctiveness. The aloofness of women from men cannot be right, for it is essential that the lives of men and women should be placed in juxtaposition, thus producing a wholesome corrective to their one-sided aspect of life.

Take next the question of marriage. Do passive, docile girls make the best wives and mothers, and have they who have imbibed ideas of unresisting obedience sufficient character to take care of the babes they bring into existence, or to manage a family with judgment?

On the contrary, dependence and suppression have too often deadened, blinded, and all but ruined the finer sensitive and idealistic elements of their being. When, indeed, we remember that the care of children in their infancy is one of the primal duties assigned to women by nature, presumably their nurture and rearing should be the work of highly-skilled specialists, rather than that of amateurs who substitute sentiment for scientific knowledge. An unnecessary percentage of infantine lives is lost through the antiquated prejudices of incompetent persons, who administer medicines of their own concoctions, without knowing anything of the human frame. Women must learn and understand the enormous import and sacredness of motherhood, and its affinity with the life of the race.

It is surprising what a determinate effect an early association of ideas has upon character, and a contempt of the childish understanding is fraught with more evil consequences than is generally suspected. So ductile is the

understanding that the associations connected with the periods of childhood and youth can rarely be eradicated.

Thus, the management of the temper, the first and most important branch of education, requires the steady eye of reason, a play of conduct equally distinct from tyranny and indulgence. Hardly can we expect uneducated girls to possess that dignified affection which makes a mother prefer the future good of the dearly-loved object to a present gratification: hence the reason why so many fond parents spoil their children. They do not rightly comprehend that they have duties towards their posterity as well as to themselves. To fulfil maternal duties much resolution and perseverance are required, that necessitates a more firm support than emotions, however lively and true to nature—united with the fortitude that distinguishes steadiness of conduct from the abstract perverseness of weakness.

Every benevolent, considerate heart must sympathise with the thousands of those suffering, early-widowed childhoods, that call out either all the generosity or else all the egoism in the hearts of their kinsfolk. In many cases, it is the egoism that preponderates often perhaps, because the hearts in question are pinched and hardened by lack of means. Even the best, show their sense of kinsmanship, by either patronising them as poor relations, or else snubbing them in the same character. If a girl be brought up without self-reliance, on the death of her protector, she, poor soul, who has never thought, much less acted for herself—droops under the anguish of useless and impotent regret at her loss, and regarding herself as an unnecessary burden on the benevolence of the master and mistress of the household, eats the bitter bread of dependence. Lonely and afflicted, driven back upon herself, she gradually draws the inevitable inference, that to secure a place in society and a modicum

of happiness, a husband and a son, are of paramount importance: that nothing outside them is worthy the attention of woman. Fortunate for her, if she has sufficient religious aspiration to support her in her trials, and assuage her grief.

Are we able honestly and unashamedly to affirm that this is the condition in which men choose their widowed relations to remain, performing useless austerities with stolid acquiescence, drugged with the sedative of ignorance, and dead to their real needs?

Contending as we do that women participate with men in the gift of reason, why should we arrest their progress and compel them, by denying them education to ignorance and to live inured in their families groping in the dark?

No doubt the majority of women are unconscious of their restrictions, but in spite of every objection echoed and parroted by the unthinking, some are astute enough to grasp the fact, that they are surrounded by impenetrable barriers—that they are in reality, cut off from all clues to the larger wisdom of life, where they could gain a first-hand knowledge of the world.

Is not that society very defective that is negligent of the culture of one half of its members? Or assuredly the aim of every social system should conduce to the expanding and maturing of the lives of each and all who compose it, and is the true criterion by which actions and ideas are to be judged.

Are they to be reckoned as moral beings having a mind to improve, or so weak that they must be subjected to the superior faculties of man?

Should there be a limit to the evolution of conduct in the customs and conventions affecting marriage?

In these questions lies an appeal to our commonsense which should be irresistible, for it is wholly inadmissible that duties can be binding which are not founded on reason.

All experience goes to show that without women we could not for a moment maintain a home and well-ordered life. Between married persons there must be mutual fitness and reciprocation, otherwise, husbands and wives pursuing their various lives without supporting and aiding one another, reap few advantages beyond those of master and dependent. And is it not the gravest injustice for men to have a superabundance of education, while their womankind are debarred from attaining the culture and refinements of life that would make them pleasant companions to their male relatives? The touch of many skilful hands, hallows our daily bread, and to the loving hearts of our kinswomen and to their unselfish living, are we not indebted for our comforts and joys? In the realisation of what we owe to them, we should think less of getting, and more of giving, and by providing them freely and ungrudgingly with the best education of which we are capable, we shall set free a large amount of energy, thereby enlarging their capacities and utilizing their hitherto unproductive abilities. Selfish indifference and a lack of due regard for the amelioration of the lives of our nearest and dearest mars the sense of completeness and marks the temper of a large portion of society—when thought of self should dwarf into insignificance before solicitude for the greater good of the race. It is but an inferior kind of manhood that refuses to sympathize with the lives devoted to its own particular interests. It is depressing to think that our civilisation, viewed in this way, is really accompanied by decadence. It is high time to rescue our loved ones from the bondage of ignorance, to restore to them their lost dignity—and the coming of education means a renaissance brought about by the search-light of reason and justice. Almost anything would be good that roused and stimulated our women from their vegetative lives. Clearly then, a great and solemn duty rests

upon all friends of justice, freedom, and happiness, to take the initiative, which shall remove the disabilities experienced and to inaugurate a movement for educating our women, that will steadily gain momentum.

On descanting on the rights and privileges of the sex to education, let it be distinctly stated that the study and practical application of domestic science are not incompatible with culture. Our girls should be developed into that commendable type of womanhood that retains the womanly attributes, being trained for the finest degree of usefulness in their sphere. They will not perform the every day duties which belong to their position in life, one whit less well, but discover for themselves that there is nothing in the arts of cooking and nursing inconsistent with the noblest works in which a woman can be engaged. Connected with man as mothers, wives and daughters, their character may be estimated by their manner of fulfilling those obligations.

Granting that girls are to exercise their understanding, it is obvious that they should have sufficient education when young, as should develop the latent forces working within them, setting the powers of observation to work before the body arrives at maturity, so that the woman may only have to continue, not to commence the important task of beginning to think and reason.

With the incorporation of eugenic conceptions in the social ideal, prudential considerations would discourage early betrothals and there would proceed an accompanying modification of marriage customs, and once again in India, mothers would bear sons of high character, fine physique and vigorous constitution. The longer a useless custom remains, the more formidable becomes the drag of its own past activities: but the fear of innovation extends to everything in India and extraordinary is the magic of precedent. Why should not a compromise be arrived at, and

conventional practices gradually change, until they come into harmony with the growing requirements of the times? It is useless to refuse to credit reasonableness to women and if instructed wisely, instead of being subject to prejudices, principles would be their surer guide. A new world would open out for them and fresh light would be thrown on old environments which have lost their brightness. We would have them thinking members of society, discharging their obligations by the light of their own reason,—a power possible only to educated persons—letting the affection for the home circle be but a part of that bright flame of the universal love which embraces humanity.

If the educational movement is to prosper, it will have to be taken in hand deliberately, without any attempt at undue forcing of its growth. Tact and a balanced judgment are indispensable upon this point, to prevent well-wishers from rushing from one extreme to another, and from forgetting that we have not to deal with unit-minds all made in one mould, but with an immense number of individuals possessing idiosyncrasies of their own. We must know the kind of result we wish to produce, and lay our plans accordingly. What we want here, is not a system modelled on Western methods, which would be quite foreign to the purpose, but an Indian system growing out of the Indian character, and suited, as no borrowed system can ever be, to Indian demands. We have to grow our system, not import it, and the growth must begin from the root. In the meantime, we must encourage our girls to learn as well as they can for the present, and show the aptitudes which properly directed teaching produces. We must start with general efficiency, and as girls grow up, we have to specialize, and to teach them how to make use of their efficiency for the good of themselves and mankind. Progress is going on all around, and if the instinct of the spirit of improvement is

not instilled, and the girls be not up and doing, they will be left behind in their weakness. All permanent greatness and enduring civilization must rest on moral development, and education is an unmistakable factor in true greatness, prosperity and permanency in national life, of which, later on, the lingering adherents of old traditions and customs may be convinced. Each woman of India affiliated to the race from whence she springs, must through her body and that heredity, enter into the national consciousness, and become aware of the universal working within her and the race, thus evolving an ever-increasing interest in the great mass of the working class population. Within a decade or two we shall see when women are brought under the potent spell of education whether they become wiser and freer—and then by test and experience we can decide where the whole sex shall stand in the intellectual scale. Even should experience prove that they cannot attain the same degree of strength of mind, perseverance and fortitude as men, let their virtues be alike in kind, though they may vainly strive for the same degree, and Truth being a simple principle, which admits of no modifications, would be common to both. Therefore let the blessing of culture be extended to our woman-kind. In the words of Matthew Arnold :

“Culture is the pursuit, the study of perfection both for ourselves, and for mankind. It has its origin in the love of perfection : its aim, in its first intention is the desire to augment the excellence of our nature, to render an intelligent being yet more intelligent, and to make reason and the will of God prevail.”

ADVAITIN.

THE philosopher is he to whom the highest has descended and the lowest has mounted up, who is the equal and kindly brother of all.—*Carlyle*.

WOMEN AS CITIZENS

AFTER the Colorado women had been enfranchised for five years, the Colorado Legislature—the Senate by thirty to one, the Representatives by forty-five to three—passed a resolution urging all other States to adopt woman's suffrage as a measure tending to the advancement of a higher and better social order, on the following grounds :—

Equal suffrage has been in operation in Colorado for five years, during which time women have exercised the privilege as generally as men, with the result that better candidates have been selected for office, methods of election have been purified, the character of legislation improved, civic intelligence increased, and womanhood developed to greater usefulness by political responsibility.

After twelve years' experience, Ex-Governor Adams said :—

“I have known personally at least 10,000 women voters of Colorado, and I have never known one to be less a woman, or less a mother, or less a housekeeper, or less a heart keeper, from the fact that she voted—not one.”

At the sitting of the Committee of Judiciary, February 16th, 1904, referred to, Mrs. Ellis Meredith of Denver, a prominent newspaper writer in Colorado, pointed out that the

enfranchisement of women in Colorado has resulted in the following amendments of the law : “The prohibition of the employment of children under fourteen in any mine, smelter, mill, or factory, and of their employment more than eight hours a day between fourteen and sixteen. The compulsory attendance at school between eight and fourteen, and, unless the eighth grade has been passed, up to sixteen. The age of consent for girls has been raised to eighteen. Any insurance company insuring the lives of children under ten is liable to criminal proceedings and to forfeiture of charter. Any child under sixteen, if abused, neglected, or reared in vice by its parents, may be taken from them and made a ward of the State. Mothers have been made co-equal guardians of their children with the fathers. Feeble-minded children have been effectively cared for. Cruelty to animals is dealt with by the most stringent and best enforced set of laws of any State of the Union, and no other State has so complete and so well enforced a set of laws for the protection of children as Colorado, thanks to the voluntary services, under State sanction, of over 600 men and women, acting as unpaid agents of the Humane Society.

—*Westminster Review*.

SELECTION FROM SANSKRIT

A HYMN TO SHIVA

BY SHRIMAT SHANKARACHARYA

शङ्कराचार्यविरचितशिवस्तोत्रं ।

TRANSLATION

पशूनां पतिं पापनाशं परेशं
गजेन्द्रस्य कृत्तिं वसानं वरेण्यं ।
जटाजूटमध्ये स्फुरद्गङ्गाङ्गवारिं
महादेवमेकं स्मरामि स्मरारिं ॥

I contemplate on Mahadeva alone, the destroyer of animality, the Lord of beings, the killer of evil, the supreme Lord, the adorable, clothed in elephant's skin, with the water of the Ganges surging within his matted hair.

महेशं सुरेशं सुरारातिनाशं
विभुं विश्वनार्थं विभूत्यङ्गभूषं ।
विरूपाक्षमिन्द्रर्कवह्नित्रिनेत्रं
सदानन्दमीडे प्रभुं पञ्चवक्त्रं ॥

गिरीशं गणेशं गले नीलवर्णं
गवेन्द्राधिरूढं गुणातीतरूपं ।
भवं भास्वरं भस्मना भूषिताङ्गं
भवानीकलत्रं भजे पञ्चवक्त्रं ॥

शिवाकान्त शम्भो शशाङ्कगर्द्धमौले
महेशान शूलिन् जटाजूटधारिन् ।
त्वमेको जगद्व्यापको विश्वरूप
प्रसीद प्रसीद प्रभो पूर्णरूप ॥

परात्मानमेकं जगद्वीजमाद्यं
निरीहं निराकारमोङ्कारवेद्यं ।
यतो जायते पाल्यते येन विश्वं
तमीशं भजे लीयते यत्र विश्वं ॥

नभूमिर्न चापो न वह्निर्न वायु
न चाकाशमास्ते न तन्द्रा न निद्रा ।
न ग्रीष्मो न शीतं न देशो न वेशो
न यस्यास्ति मूर्ति स्त्रिमूर्ति तमीडे ॥

अजं शाश्वतं कारणं कारणानां
शिवं केवलं भासकं भासकानां ।
तुरीयं तमः पारमाद्यन्तहीनं
प्रपद्ये परं पावनं द्वैतहीनं ॥

नमस्ते नमस्ते विभो विश्वमूर्त्ते
नमस्ते नमस्ते चिदानन्दमूर्त्ते ।
नमस्ते नमस्ते तपोयोगगम्य
नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥

I adore the Master, who is ever blissful, who has five faces, the great God, the Lord of gods, the destroyer of the enemies of gods, the all-pervading, the Lord of the universe, with ashes as the decoration of his body, of unusual eyes, whose three eyes are the moon, the sun and the fire.

I worship the five-faced one who has Bhavani (the mother of the universe) for his wife, the Lord of the mountains, the Lord of the troop of demi-gods known as Ganas, with a blue spot on the throat, riding on a bull, whose nature is beyond qualities, the origination of things, the resplendent one, whose body is adorned with ashes.

Be thou propitious, O all-sufficient Lord, the consort of Shivâ (the mother of good), the giver of prosperity, with the crescent moon on the forehead, the great Lord, holding a spear, having a mass of twisted and matted hair, thou art the one, pervader of the universe, universe-formed.

I adore the Lord, the Supreme Atman, the One, the primordial seed of the universe, the desireless, the formless, who is signified by Om, from whom the universe comes into being, by whom it is sustained, into whom it dissolves.

I worship that Lord of three-fold form, who is beyond any form, whom the earth reaches not, nor the water, nor the fire, nor the air, nor the ether ; who has no weariness or sleep, no heat or cold, no place or dwelling.

I take refuge in Him, the supreme purifier, devoid of duality, unborn, eternal, the cause of all causes, the good, the absolute, the illuminator of all luminaries, the fourth state of Being, beyond darkness, beginning-and-endless.

Salutation to thee, O all-prevading, the universe-formed ! Salutation to thee, O form of knowledge and bliss ! Salutation to thee, who is attainable by asceticism and meditation ! Salutation to thee, who is known by the Veda and knowledge !

A BOUQUET OF THOUGHTS

THE following lines read at the last anniversary of Swami Vivekananda's Birthday, at New York City, have been sent to us for publication :—

AN old Burmese saying is : "The thoughts of his heart, these are the wealth of a man."

A chain of iron and gold links bound together,—so may the two prominent thoughts of to-night be connected.

The great work, of the Vedanta Society in New York, so strong and helpful and the wonderful gold, symbolizing the great soul Vivekananda, who brought in his heart that love and light which to-day are gradually developing so that in the future his birthday will indeed be remembered from the Pacific to the Atlantic.

Once becoming penetrated with the beautiful atmosphere of Vedanta one is conscious of a new meaning to the winds, a laughter in the sunshine, a joy in the gray sky, a new light in the bright blossoms along the fields : that all life is radiant with God.

Standing apart and looking as it were from the outside, one perceives a remarkable fact which has been foremost in the minds of the great leaders of Vedanta, in their work of helping towards its growth :

"Haste not !" Haste is fatal to noble work, and as one studies the Vedanta Society, one appreciates more and more its steady growth, through many hard and difficult moments, by the gentle and patient help of those great souls who give their lives to the development of that flower which their blessed Master—Ramakrishna—knew would some day blossom in beauty and in strength.

Americans will forever hold the name of the blessed Vivekananda as one who awakened

and brought out the Unity of Spirit which never was so expressed or understood in this part of the world, as during his remarkable visit on the occasion of the World's Fair at Chicago ; when all religions stood on one platform.

In every human heart which dwells at all upon the great revelations of Religion and Philosophy, there is a certain something which calls so strongly, so silently, and makes one *long* to "lift the veil," and look into "the Mystery Beyond, Divine and Real."

We all long *to know*, to know the Truth.

As the sun requires no proof of its warmth, so the Truth needs no evidence but realizing it.

The great Vivekananda brought that Truth to America, where the hard materialistic and commercial spirit is so deep and intense that Spirituality must be strong to grow.

He planted seeds in many hearts, and has let the warm sunshine in on others already awakened to a sincere longing for that Something which indeed leads us to the Beyond,—to Truth, which when finding *we know*, there is no more need of proof, like the sunlight's warmth.

When one looks at what has been accomplished in the comparatively short time which our noble teacher Swami Abhedananda has worked and struggled for, here in New York City, it makes us feel that as time goes on we shall each Vivekananda Day meet together, and realize more keenly the magnificent gift he brought to the West from the East.

It was Vivekananda who said : "We believe that every being is divine, is God. Every soul is a sun, covered over with clouds, that

a difference in souls is made by the thickness or thinness of these layers of clouds."

"Religion is the manifestation of the Divine already in man."

As we are specially remembering him, let all students, solemnly, earnestly, deep in their hearts remember these words which Vivekananda said to some young men of Madras :

"Think that the work is upon *your* shoulders, think that you were destined to do this.

Put yourselves earnestly to the task. Blessings on you all brave, steadfast and loving souls."

So let us one and all, with a longing intenser than ever, live Vedanta, work for Vedanta, and feel a reverence deeper than words for that great soul, and teacher, and *friend* Vivekananda.

E. P. C.

MANUAL TRAINING :

AS A PART OF GENERAL EDUCATION IN INDIA

[The following notes are culled from the above-named pamphlet, written by Sister Nivedita and published by Mr. S. S. Setlur, High Court Advocate, Bombay, for "spreading broadcast information of the way the scheme has worked in countries which are in the vanguard of the Western civilization."]

THE plea for manual training is thus put by Professor William James of Harvard : "The most colossal improvement which recent years have seen in secondary education lies in the introduction of the manual training schools ; not because they will give us a people more handy and practical for domestic life and better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Laboratory work and shop work engender a habit of observation, a knowledge of the difference between accuracy and vagueness and an insight into nature's complexity and into the inadequacy of all verbal accounts of real phenomena, which once wrought into the mind, remain there as lifelong possessions. They confer precisionThey give honesty.....They beget a habit of self-reliance.....They occupy the pupil in a way most congruous with the spontaneous interests of his age. They absorb him, and leave impressions durable and profound. Compared with the youth taught by these methods, one brought up exclusively

on books carries through life a certain remoteness from reality ; he stands, as it were, out of the pale, and feels that he stands so ; and often suffers a kind of melancholy from which he might have been rescued by a more real education."

If America, with her workshops and dockyards, her manufacture of machinery and her scientific laboratories, cannot afford to ignore the Mechanic Age in her schoolrooms, how much less can India, for whom the immediate (though not final) problem is of her own entrance into that age?

It is best to begin where we can. A union of two or three farsighted Indian merchants, anxious for the future of industry in this country, would be sufficient to establish manual training high schools, and technical schools of the College Grade, in the capital of the different presidencies. And Indian Sovereigns might do likewise, each in his own State. But the impossibility of furnishing their schools with princely completeness, ought not to deter the rank and file of headmasters from considering simple means of giving useful manual training to their boys.

A man who is to take a high position in the world of industry ought to pass from the

manual training school to the university, and after completing his general education there, return to the technical institute, and spend two years in special technical preparation.

Technical high schools, now exist in nearly every Continental State, and are the recognised channel for the instruction of those who are intended to become the technical directors of industrial establishments.

With regard to the United States, Dr. Hanford Henderson unhesitatingly describes, as the ideal curriculum, a year spent at the Sloyd Training School in Boston, and then a second year at the Teachers' College, Columbia University, New York. After this, a tour of the schools themselves,—of which the best are said to be in Chicago and Philadelphia,—would be an absolute necessity. And then, provided the men who receive the training be "thorough, not afraid of hard work, strong and alert in body, quick and broad in mind, and sympathetic and sincere in heart, the cause of manual training in India should be in secure hands."

As to the form which preparatory courses in manual training ought to take, during what we have here designated as the secondary stage in a complete education, that is to say the years between eight and twelve..... Simple courses have been arranged under such names as 'card board modelling,' and 'sloyd,' in which with the aid of a few simple tools, boys and girls can learn to make easy objects in card board or in wood.

From the Special Bulletin (Whole Number 286) published by the Bureau of Education,—which will be posted to any one on application to the Department of the Interior, Washington D. C., U. S. A.—can be gathered the details of an ideal course of Manual Training, extending over three or four years, for girls, of between twelve and twenty years of age.

The usual drawing, and some work in water-colours, cooking and domestic science (housework), sewing, clay-modelling, and

wood-carving, make up the first year's curriculum. In the second year we have drawing again, dress-making, clay-modelling, wood-carving and work in ornamental cut iron.....In this second year, the practical teaching of cooking, is superseded by theoretical lessons on the chemistry of food and its preparation.

The third and fourth years simply carry these and similar courses into more advanced developments, and nursing of children and of the sick, first aid to the injured, and laundry-work find a place amongst the subjects which receive theoretical and practical recognition.

Two other parts of the education there are, further, which cannot be ignored by those who would frame manual training courses, whether for boys or girls. These are science and gymnastics. To attempt to give manual training, without some theoretic knowledge, however elementary, of Mechanics, Physics, and Chemistry, and without the deliberate culture of the powers of observation with regard to plants, animals, and the outside world generally, is like trying to divorce the hand from the eye, or both from the mind.

The recognition of Manual Training as a part of General Education leads to no cheapening or curtailing of the scheme as a wholeIn a Manual Training High School, in the United States, half of the total School time, that is to say, from twelve to fifteen hours a week, is given to drawing and other manual training occupations. Of these twelve to fifteen hours not more than five are assigned to drawing of various kinds, in some cases including clay-modelling and wood-carving,—an equal time is given to wood work, as practised in carpentry and by the joiner—and another equal number of hours is devoted to metal work, that is Vice-work, blacksmithing, tin-smithing, and machine construction. At the Manual Training High School which is connected with the University at St. Louis, the combined courses in wood

and metal are never allowed to take more than eight hours a week; but in this case, freehand, mechanical, and architectural drawing are treated altogether as a separate subject, occupying another four or five hours.

Now it is not to be understood that these courses are added to the ordinary curriculum of arts with a view to fitting school boys for manufacturing or business careers. Undoubtedly, if a boy on leaving school wishes to devote himself to commercial work of any kind, his initiation into it is made easy, by the fact that he is already accustomed to bringing his mind to bear on kindred problems, and calling up all his intellectual resources to aid in their solution. A boy who has had manual training is in all ways the intellectual superior of him who has not. He has freshness and vigour of thought, due to the fact that he knows how to observe, and is accustomed to think for himself. He has daring and originality of purpose. And above all, his character is based on the fundamental habit of adding deed to dream, act to thought, proof to inference.

Say the experts of St. Louis: "In manual education the chief object is mental development and culture.....The primary object is the acquirement of mental clearness and intellectual acumen."

The University of St. Louis goes on to point out that, ideally, manual training ought to have a general, rather than a specific character, if its possible economic application is to have the widest range. "We therefore abstract all the mechanical processes, and manual arts, and typical tools, of the trades and occupations of men, and arrange a systematic course of instruction in the same. Thus, without teaching any trade, we teach the essential mechanical principles which underlie all mechanical trades." A very significant insight into the nature of the work done in the school room, is here afforded. There is a marked difference between the

practice of a trade as such, and its use for educational purposes. If the two were the same, the object of manual training might be served by putting a boy into an artisan's workshop for a certain number of hours every week. But they are not the same. To learn to make furniture is not the same thing, by any means, as to acquire accuracy, facility, and executive ability, by working at the cutting and fitting of wood.

RAMAKRISHNA SEVASHRAMA KANKHAL

WE have received the annual report of the above institution for 1904, which has been published in a neat little pamphlet. The total number of persons relieved during the year was 2500, of whom 540 were females and the rest males. There were 56 indoor patients, all Sadhus and 2444 outdoor patients of all classes. The year opened with a cash balance of Rs. 311-0-4 and the receipts and disbursements during the year amounted to Rs. 562-6-0 and 521-10-11 respectively.

The work of the institution, we are told, was carried on in a rented house till April 1903, when a philanthropic gentleman of Calcutta bought a plot of land, where a few temporary huts were shortly afterwards erected and the institution was removed. Then a few Marwari gentlemen, headed by Babu Bhajan Lal Lohiya kindly offered to construct some buildings on the land, which have just been completed at a cost of Rs. 6017-0-0.

The Sevashrama is entirely supported by public subscription. The work, we are glad to observe, is daily increasing, which again calls for more help. For unless they are provided with means, the Sannyasins and Brahmacharins cannot meet the requirements of the distressed. Besides the Sevashrama has a special claim on public charity, as it is showing a practical example of unselfish work to a section of the community whose inaction is often commented upon.

RAMAKRISHNA MISSION : EARTHQUAKE RELIEF WORK

When a full account of the recent earthquake disaster reached us, a Sannyasi and a Brahmachari were sent from the Advaita Ashrama, Mayavati, to repair to the scene of the visitation to help the sufferers. They reached Dharamshala on April 28.

We have received the following report of work from them :

May 2. We visited the adjacent villages with about 5 mds. of flour, 1 md. of dal and some salt. We at first went to Kanayra, a village about 4 miles distant from Dharamshala. We began by distributing to those who had lost all earning members. Food for four days and clothing (pyjamas, jackets and chadars for women and girls, and coats and dhutis for men and boys) were given to the following number :

13 women, 10 men, 15 children.

Besides the above, food only at the rate of 1 sr. per head per day was given to the following :

6 women, 6 men 4, children.

We next proceeded to Sidhpur about 2 miles from Kanayra, our supply of clothes was already exhausted and we had only food to give. At Sidhpur food was given to

5 women, 7 men, 9 children.

We went then to Youl about a mile distant from Sidhpur. The people were trying to erect temporary sheds, which are quite inadequate as shelter and are likely to be washed away in the rainy season. No one had visited these parts before us. Food was given to 11 women, 20 men, 9 children.

May 3. We went to Sara a village about four miles from Dharamshala with 4 mds. of flour, about 30 srs. of dal, some salt and a quantity of clothes. On the way dhutis and coats together with food for about 10 days were given to 7 lepers. On reaching Sara we found the headman of the village weeping bitterly. The poor old man of 70 had lost all

his children and grandchildren. Similar accounts were given by many others. Food for about 3 days was given to the following :

33 women, 50 men, 17 children.

Besides the above, clothes were given to 12 women and 7 men.

The coats and half of what we distributed were kindly supplied us by the Arya Samaj.

May 5. Not obtaining anybody to carry the supplies yesterday, we went to-day with five coolies to Dhari a village about 2 miles off. We had 4 mds. of flour, 30 srs. of dal and a quantity of clothes. As on the day previous, more than half of this was given us for distribution by the Arya Samaj. Food for about four days was given to the following number :

31 women, 14 men, 13 children.

Besides this, clothes were given to

9 women, 2 men, 3 children.

May 11. After waiting five days we got three mules and proceeded to Gangveru, a village about 6 miles off with 5 mds. 26 srs. of flour, 26 srs. of dal, salt and Rs. 12-6-0 worth of clothes. Food for five days on the average was given to

43 women, 12 men, 15 children.

Of these 8 women, 3 men and 7 children got clothes also. Among the recipients were also the people of the neighbouring villages Boguli, Angsuli, Motour. We also distributed Rs. 15-4-0, for building shelters, among six women and one man who were quite destitute.

[We are glad to be able to say that two more of our brothers have gone to help in the work. As the keenness of the want in Dharamshala has somewhat abated the whole party would remove to some other place in the Kangra Valley where the distress is still acute.

A dire calamity has overtaken a number of our brothers and sisters. It is needless to say that the Sannyasis would not be able to help them unless they are furnished with funds. We therefore ask one and all to contribute what they can to the work.

Any sum, however small, will be thankfully accepted by the Editor, and acknowledged in the *Prabuddha Bharata*.]

REVIEWS

THE BUDDHIST CATECHISM. By Col. Henry S. Olcott, P. T. S., Madras, 1904, $6\frac{1}{4} \times 4\frac{3}{4}$, Pp. 120.*

The work contains a brief outline of Buddha's life, the more important facts regarding the rise and spread of Buddhism, the essential doctrines of the Dharma, interesting informations about the Sangha and a chapter on 'Buddhism and Science.' 'The fourteen propositions accepted by the Northern and Southern Buddhists as a platform of unity' are given in the appendix.

The book is dedicated to Hikkaduwe Sumangala, Pradhana Nayaka Sthavira and High Priest of Adam's Peak (Sripada) and the Western province. The excellence of the catechism is evidenced by the fact that it has gone through forty editions and been translated into several languages.

THE PLAGUE IN INDIA, ITS CAUSES, PREVENTION AND CURE. Compiled from various authoritative sources, English and Indian by Rai Bahadur Lala Baijuath, B. A., F. A. U. Meerut, 1905, $7\frac{1}{4} \times 4\frac{3}{4}$, Pp. 54. †

Lala Baijnath's philanthropic activity is well-known. Whether in his contributions to the public press, in the many books and pamphlets he has written, or in the more practical acts of benevolence, his devotion to the cause of knowledge, religious and secular and of the well-being of his countrymen is always in evidence.

With the assistance of Surgeon-Major V.D. Vasu, I. M. S., he has compiled the present pamphlet, which 'is in no sense a translation' of his Urdu and Hindi pamphlet on plague, more than 16000 copies of which 'have been distributed in the various districts of the United Provinces and Rajputana.' The treatise under

notice gives in simple language a brief history of the plague, the ways of its spread and its prevention and cure. The chief measures suggested in it to ward off an outbreak of plague and minimize its dangers are 'admission of more light and air in houses, improvement of sanitation of towns and villages, stopping of unhealthy trades, whitewashing and disinfection of houses, isolation of contact and evacuation.' Lala Baijnath is a firm believer in the efficacy of united prayer to the Almighty for averting calamities to the advocacy of which he has devoted a few pages.

ACKNOWLEDGMENTS

Vedanta: 'The Religion of Science. By N. K. Ramasami Aiyar, B. A., B. L. Printed By G. A. Natesan & Co., Madras. Price As. 2.

The Ten Commandments. To be had of Dr. Gurunamal L. R. C. P. & S., Hyderabad, Sind. Price As. 2.

दरिद्रतासे श्रेय Hindi translation of the first part of an English book named 'From Poverty to Power' by Munshi Lal M. A., Lahore. Price As. 4.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE water is so clear in the fiords of Norway that objects $1\frac{1}{4}$ in., in diameter can be distinctly seen at a depth of 150ft.

MR. Frederic Harrison has delivered at Oxford the first Herbert Spencer lecture established by Pundit Krishnavarma, of Balliol College.

THE Shah of Persia is fond of knitting as a hobby, and likes to knit silk stockings for his personal friends. He once presented the Prince of Wales with a pair, his own handiwork.

WE are asked to announce that Babu Tarini Charan Paul, a member of the Managing

* Fortieth edition. To be had of The Theosophist Office, Adyar, Madras.

† Published at the Vaishya Hitakari Office, Meerut.

Committee of the Ramakrishna Home of Service, Benares, has donated Rs. 2000 to its Building Fund.

BABU K. Mukerjee, a young man from Bengal, is now in Travancore. He gave such satisfactory proofs of his knowledge of agriculture before the Maharaja of Travancore that his Highness has engaged him to act as the Superintendent of a model agricultural farm that his Highness has opened in his Capital.

REST! It is the mind at leisure from itself. It is the perfect poise of the soul: the absolute adjustment of the inward man to the stress of all outward things: the preparedness against every emergency: the stability of assured convictions: the eternal calm of an invulnerable faith: the repose of a heart set deep in God.—*Henry Drummond*.

THE Madras Agricultural Department has been engaged in the interesting experiment of testing the qualities of Neem leaves as manure. In some parts of the south Neem leaves have been used as manure with excellent results. The experiment may be made in other Provinces or the result of the Madras experiment should be taken advantage of.

AN ingenious Swiss mechanic claims to have invented an automatic baby nurse. The apparatus is attached to a cradle. If the baby cries, air waves cause specially-arranged wires to operate a phonograph, which sings a lullaby, while simultaneously clock-work is released and rocks the cradle. When the crying ceases the wire fails to vibrate and the cradle stops rocking.

THERE is a rumour current in Simla that a phenomenon has been in progress on the Hindustan-Tibet road; and a description given of it is that a hill thereabout is on fire and smoke is coming out of it. There is thus warning given of what may take place in

the neighbourhood of that hill and though the actual eruption must prove disastrous, still there will be, it is hoped, no more loss of life.

SEA-BIRDS frequently spend weeks at sea, and are believed to quench their thirst partly from the falling rains and partly from the fat and oil which they devour ravenously when opportunity puts them in their way. The keen eyesight of birds is well-known, and sea-birds have been observed flocking towards the stormcloud about to burst from all points of the compass, and apparently drinking the water as it descends from the skies.

WITH a view to giving facilities for having girls educated up to the higher standards at home the Bengal Government have ruled that girls may draw the scholarship-stipends as prizes even without attending schools, provided that they prove they have attained a higher standard by home study. Training classes have also been sanctioned for the training of schoolmasters' wives and Hindu and Muhammadan widows. A scheme for the extension of Zenana education has also been drawn up.

ONE of the most persistent enemies that a man has to fight with is *himself*. That enemy has to be fought with at unexpected times, and at all times. Yet if a man is determined to win the victory, he can be successful even in spite of all the advantages which self has in the contest. And what a victory it is to win in such a fight! Henry Ward Beecher says, forcefully, "No man is such a conqueror as the man who has defeated himself." God is with us in this struggle, and through Him we shall have the sure victory.

THE ether of space, if the new theory of Professor Mendeleef be true, is matter resembling argon and helium, in having no power

of chemical combination, and it must be remarkable for extremely low density and great rapidity of molecular motion. In order that the ether may escape from the sphere of attraction of stars fifty times as great as the mass of the sun, it must have an atomic weight not more than 1,000,000,000,053. This extreme lightness explains why it is not likely to be isolated, and why it penetrates all substances.

DR. Wallis Budge, of the British Museum who has for some years past carried on excavation on the site of the Pyramids at Gebel Barkal and Shendy, is to write a history of the Soudan from the archæological point of view. On this he is now occupied, and it will contain, among other things, an account of his discoveries, with full illustrations. At present our knowledge of the history of the Nubian kingdom, where so many of the earlier Egyptian customs must have been preserved, is almost entirely confined to the facts stated in the eighth volume of Dr. Budge's 'History of Egypt.'

EGYPT has once more surprised us with an archæological discovery of the first importance. Mr. Theodore M. Davis has been patiently pursuing his work of removing the mounds of *débris* in the Valley of the Tombs of the Kings, and has just made a discovery there such as has not fallen to the lot of any explorer since Egypt was opened to European research. He has found a tomb which has never been visited or plundered since the age of the 18th Dynasty, and is still filled with the Royal treasures of a time when Egypt was the mistress of the East and the source of its supply of gold.

THE Gulf Stream is said to be running much faster than was formerly the case, so much so, indeed, that sailing ships in light winds have found it difficult to make head-way against its current. The Gulf Stream rises, as we all know, in the Gulf of Mexico,

the waters of which, owing to the earth's rotation, are driven to a height of some two feet above those of the Atlantic. They find an egress through the Florida Straits between Key West and Cuba, some ninety miles in breadth, through which they flow at a speed of eight or ten miles an hour. Why they should suddenly increase their speed is a little hard to understand.

THERE are over 430,000 professional women in the United States. There are 1,000 lawyers, 2,000 journalists, 3,000 clergymen, 6,000 literary and scientific persons, 7,000 physicians, 8,000 Government officials, 34,000 merchants and 328,000 teachers and college professors. And women are gaining on men in almost all the occupations save, strange to say, those of domestic servants, launderers, milliners and saloon keepers. And what of woman's political status to-day? Full suffrage in four States of the Union and School suffrage in twenty States. Some measure of political right in twenty-four States, with full suffrage in Federated Australia, and some form of suffrage in every civilised country of the world.

Professor Milne, the eminent seismologist at Shide, Isle of Wight, told an "Express" representative an interesting story how and why the Lahore earthquake occurred.

It took place, he said, on the southern side of the Himalayas, and was due to the continuous growth of these mountains.

The Himalayas are formed of stratified materials, which were once beneath the sea, and these materials are being crumpled up in the same way as one might make folds in a table-cover by rubbing a hand along its surface.

In this process the strata are bent upwards, and when overbending takes place there is a fracture. The fracture is accompanied by a jar or series of jars and vibrations, which constitute the earthquake.